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SOCIAL AND PEDAGOGICAL FOUNDATIONS: PREPARING GIRLS FOR FAMILY LIFE IN UZBEKISTAN

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СОЦИАЛЬНО-ПЕДАГОГИЧЕСКИЕ ОСНОВЫ ПОДГОТОВКИ ДЕВУШЕК К СЕМЕЙНОЙ ЖИЗНИ В УЗБЕКИСТАНЕ

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Abstract. The article analyzes the relevance of preparing girls for family life, highlighting the social, moral, and pedagogical aspects of this process. The author substantiates the need to enhance women's social activity, ensure their social integration, and prepare them to build strong families based on national values. Historical sources, including the Avesta and Uzbek folk traditions, are examined to reveal the roots of girls' upbringing. The study reviews the scientific views of pedagogical scholars and presents conclusions about the growing social activity, independence, and interest of adolescent girls in family values. In conclusion, the author proposes the development of targeted pedagogical programs to make the preparation of girls for family life more effective.

Аннотация. Анализируется актуальность подготовки девушек к семейной жизни, а также социальные, духовно-нравственные и педагогические аспекты данного процесса. Автор обосновывает необходимость повышения активности женщин в обществе, их социальной адаптации и подготовки к созданию прочной семьи на основе национальных ценностей. Также рассматриваются исторические источники, в том числе «Авесто» и узбекские народные традиции, раскрывающие истоки воспитания девушек. В исследовании изучены научные взгляды педагогов, приведены выводы о росте социальной активности, самостоятельности и интереса девушек подросткового возраста к семейным ценностям. В заключение предлагается разработка целевых педагогических программ, направленных на повышение эффективности подготовки девушек к семейной жизни.

Keywords: upbringing of girls, family life, social activity, national values, pedagogical approach, adolescence.

Ключевые слова: воспитание девушек, семейная жизнь, социальная активность, национальные ценности, педагогический подход, подростковый возраст.

In all countries around the world, the issue of studying the activity of women is regarded as a factor in ensuring human rights and mutual equality. According to information provided by the United Nations High Commissioner for Human Rights, many reforms have been implemented to combat discrimination against young girls; however, it has been emphasized that much more still needs to be done in this field.

In a globalizing society, it has become increasingly important to analyze concepts and methods related to women's participation, to characterize and study relationships such as "Woman

and Family,” “Woman and Society,” and “Mother and Daughter” as social institutions, and to develop pedagogical and sociological forecasts in this direction [1].

Working with school-aged girls is a responsible and challenging process, as this period represents a new stage of social relations, guidance for the future, and social adaptation. Therefore, it is essential to equip girls from an early age with the necessary knowledge, skills, and competencies. Integrating girls into social life, enhancing their activity, fostering resilience in the face of life’s challenges, and ensuring their socialization are among the urgent demands of the time. It is necessary to provide girls with close support in self-determination and behavioral development. In this regard, designing a targeted program for working with school-aged girls is of great importance and relevance.

The scientific, theoretical, and practical materials on the role and position of girls in social life include topics such as religious and educational upbringing, orientation toward learning, clothing culture and ethics, the basics of family life, family psychology, hygiene and reproductive health, foundations of family law, and the formation and development of family budgets and economics.

Today, the lack of pedagogical and psychological knowledge and preparation of young girls for family life and their role in society has caused various problems and remains a pressing issue. According to available data, the number of divorces is increasing year by year. In 2023 alone, 49,200 cases of divorce were recorded worldwide; every ten minutes, one family breaks apart, leaving thousands of children to grow up without a father or a mother. The main reasons for this are women’s low levels of awareness and education concerning family and social responsibilities [5].

In recent years, large-scale social, spiritual, political, and economic reforms carried out in our country, as well as global changes, have placed before the state and society a number of urgent tasks that must be addressed. The growing number of cases of pressure and violence against schoolgirls and the transformation of moral and ethical values require individual, group, and social-level initiatives to tackle these issues. The family is the solid foundation of society and the driving force of the state. Therefore, family status and relations have always been a matter of state attention. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, aptly stated: “The family is a small homeland; if the family is peaceful, the homeland will be peaceful.”

Preparing for family life is directly related to the human factor and encompasses the moral, psychological, hygienic, and domestic aspects of girls’ upbringing, as well as their role as future educators and caretakers.

In our country, ongoing social reforms are aimed at developing society, ensuring that women and girls take an active socio-political position alongside men, and strengthening families—which are the foundation of society. Within this process, the purposeful preparation of girls for marriage, family, and social life, as well as increasing the effectiveness of their socialization, has become a particularly urgent issue. Traditionally, the primary responsibility for raising children in the family lies with mothers. Therefore, the moral health of society directly depends on the upbringing of future mothers—in particular, young girls [2].

Working with school-age girls is a responsible and complex period in a girl’s life, as it involves the formation of new social relationships, the acquisition of guidance for the future, and the adaptation to social conditions. To successfully overcome this stage, it is necessary to equip girls from childhood with the essential knowledge, skills, and competencies required for life. Integrating girls into social life, strengthening their activity, fostering resilience in the face of life’s challenges, and ensuring their socialization are the demands of our time. It is important to help girls take control of their own destinies and learn independent behavior. Therefore, developing a targeted program for working with school-age girls is both necessary and of great relevance.

The concept of social activity refers to an individual's ability to bring about socially significant changes in the world through creativity, willful actions, communication, and behavior, based on mastering the material and spiritual wealth of culture. The social activity of schoolgirls means their conscious participation in performing social duties, demonstrating initiative in the fields of labor, politics, culture, and daily life [6].

The study of our national history, legends, and epics shows that our ancestors have always strived to be active in various spheres of life. Historical figures such as Tomiris and Zarina are bright examples of this. Similarly, many active women are depicted in our written epics—for example, Shirin, Dilorom, Gulsanam, and Kumush.

In the sacred book of Zoroastrianism, the Avesta, women are referred to as symbols of activity, vitality, light, and happiness—under the name Rita Sia Bonu.

According to the research of pedagogue B. Saidova, who studied women's education from ancient times to the early 20th century, girls occupied an important position in Zoroastrianism. Their right to education was legally guaranteed, and special attention was paid to teaching girls about family responsibilities and household management.

Pedagogical scientist Q. Qurbonov emphasized in his studies the importance of developing students' social activity, noting that a person is not a passive product of social relations but cannot exist outside them. Young people, especially schoolgirls, develop and improve through these social interactions. The social activity and knowledge of schoolgirls are largely shaped by the influence of their social environment [6].

The most precious gifts that human beings can give each other are love and respect. These two concepts constantly encourage us to live, strive, and seek knowledge. For every nation, every people, and every individual, these values take root in the sacred institution called the family, where they are instilled in our hearts and become an integral part of our being. Our purest dreams and warmest emotions gain strength from the love and care cultivated in the family [3].

It is within the family that we speak our first words, receive our first lessons, and hear our first admonitions. The family is a fortress that teaches us to distinguish between right and wrong, shapes us into independent individuals, and protects us from moral decay. Its threshold symbolizes affection, its essence embodies mutual respect, and its reward is happiness.

Throughout history, the family has been regarded as sacred in our society. Eastern upbringing, thousand-year-old traditions, and national customs vividly reflect the social, moral, and cultural significance of the Uzbek family. Most importantly, even in today's era of globalization, the family has not lost its historical importance; instead, its educational and moral value continues to grow.

The sacred Zoroastrian text Avesta also provides insight into the upbringing of a healthy generation, the principles of family relations, and the moral and legal norms that governed pre-Islamic Eastern societies. According to the Avesta, the age of fifteen marked the beginning of maturity, and both boys and girls were taught the principles of Zoroastrianism. At that age, young men and women could enter into marriage. It was believed that a girl preparing for marriage should be strong, healthy, and beautiful, as the birth of a healthy child and the stability of the family depended on this. The moral purity, orderliness, and cleanliness of a woman were regarded as the highest indicators of her ethical and spiritual maturity.

A review of the works of various researchers shows that many of them have approached the issue of preparing adolescents for family life from a scientific and methodological perspective. Scholars specializing in family studies have emphasized that successful preparation of young people for family life requires cooperation among the family, community, and educational institutions. Since the family plays a vital role in child upbringing, it is within the family that children receive

the fundamental elements of education and moral guidance. In this process, parents, grandparents, and other senior family members play an important role.

Therefore, the family is considered the most sacred space for raising a healthy generation. The strength and stability of the family largely depend on the mutual relationships among its members.

Professor O. Musurmonova, in her educational manual “Family Morality – National Pride”, “The duty of a child toward their father is of great importance. A child must respect his father as the pillar of the family, the provider of daily needs, and the caring mentor. A son should assist his father, and a daughter should help ease her mother’s household duties. Just as a gardener plants a sapling with hope, parents bring a child into the world with great expectations, nurture and cherish them. As the gardener dreams of tasting the sweet fruit of his labor, so too do parents hope to see their children grow into intelligent, hardworking, honest individuals who contribute to the prosperity of society. No parent ever wishes ill upon their child, for as our people say, ‘A child is created from the essence of the heart’ [4].

Professor M. Qurbonov, Doctor of Pedagogical Sciences, in his treatise “If You Want Your Child to Be Happy...”, explains that adolescence is considered a transitional or “pubertal” stage — a period of physiological and psychological change. He notes that adolescents live under the influence of various social groups and that different ideas strongly affect them. The expectations of the family, school, and peer environment often do not coincide. Sometimes adolescents seek “role models” or ideals within informal street groups, which can expose them to alien values that contradict national traditions. As a result, they may begin to adopt behaviors influenced by such external ideals and discuss personal problems with their peers instead of teachers or parents, increasing the risk of moral isolation [5].

From the perspective of national upbringing, adolescence (ages 11–14) is a critical stage for the formation of national consciousness, beliefs, and moral evaluation of social relations. Furthermore, this period is characterized by the emergence of motivation to perform socially useful work aligned with the adolescent’s psychological and social needs.

In line with the reforms being implemented across all sectors in our country, the issue of preparing girls for family life has also become one of the pressing challenges of today. The scientific and pedagogical research of various scholars demonstrates that preparing adolescents – especially girls – for independent family life contributes to strengthening young and stable families in society.

In conclusion, despite the extensive research conducted on preparing girls for family life, this process has not yet been fully explored. The increasing number of family conflicts and divorces indicates a lack of pedagogical and psychological knowledge among young people entering marriage and their parents.

Therefore, it is crucial to develop recommendations aimed at helping adolescents – both boys and girls – understand the sacred nature of family life, recognize the key aspects of family relationships, and prepare for the responsibilities of adulthood. Adolescence is a complex and distinctive stage of development, and one of its important features is that the desire for independence and interest in family life is particularly strong among adolescent girls compared to boys.

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